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NATIONAL AND STATE HOLIDAYS

The commemoration of the dates of national independence is assuming more and more importance in Tepoztlán. Thanks to the labor of the school, the national holidays of September fifteenth and sixteenth have become outstanding fiestas in the village—only the Carnaval is still more popular. Preparations are begun at least two months prior to September fifteenth. The children are the first to begin the campaign in the homes, for they are told by their teachers to ask for new uniforms for the parade. Despite the burden of such expense, many parents purchase the uniforms. All the local officials, the president, the councilmen, the judges, the director of the school, and the collector of rents, prepare for the event and all attend. Speakers from the governor's office in nearby Cuernavaca are usually invited, and the populace turns out to hear them.

The state of Morelos has its own civic fiestas which are celebrated with considerable flourish. Among the most important are the celebration of the birthday of Father Morelos, after whom the state was named, and the birth and death of the great General Emiliano Zapata, the most popular hero in the state. As in the case of the national fiestas, the school is the organizing and driving force in the celebration of these fiestas; however, they are not on as large a scale as national fiestas. The teachers and the school director generally make speeches, reviewing the great achievements of the hero Zapata, and they do not fail to point out that at least five of Zapata's generals were from Tepoztlán. In addition to these local celebrations, Tepoztecans often send a delegate to the official state celebration of Zapata's birthday.

The state also has its popular song writers, and its songs dwell on local history or local scenes, easily recognized as Morelos songs by the lyrics if not by the music.

MOVIES

Mexican movies have also broadened the Tepoztecan view of Mexico and the world. More and more the younger generation see an occasional movie in Cuernavaca, and sometimes a movie comes to Tepoztlán to be shown in the plaza at a small cost.

ADMINISTRATIVE FACTORS

At least half a dozen federal government agencies have files on Tepoztlán. These files contain correspondence with the village and provide us with a more or less objective record of Tepoztlán and national agencies. Most of the files date from the early twenties and reflect the increasing role of these agencies in village life in the post-Revolutionary period. The agencies which have the fullest records are the Departamento Agrario, Forestal, Asuntos Indígenas, Economía Nacional, Salubridad, and Asistencia Social.

It is not my purpose to give a detailed account of all the federal agencies which may directly or indirectly influence Tepoztlán. However, the more salient ways

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two tables and the other with three. Gambling has not developed to any marked degree, and consists of small occasional bets. Despite the pessimistic evaluations of the older people there is no evidence that the presence of the poolrooms has encouraged vice or has helped to develop any new bad habits. Rather it seems to have provided a harmless and much needed diversion for the young men.

Shortly after the road was built, a man from Mexico City attempted to establish a cabaret in Tepoztlán providing "hostesses," dancing, and drinking. The boys and young men responded with vigor, using such desperate methods as stealing from their parents or selling chickens to raise the necessary money. The adults were aroused and drove out the owner and his staff and have managed to prevent any such new establishments. At the present time there are two *cantinas* for drinking purposes only. Before 1926 the men of the village drank punch, pure alcohol, and *mezcal*. Since the road there has been an increase in beer and *tequila* drinking, and the "Cuba Libre" has been introduced.

Tepoztecans have always been strong drinkers, but there are fewer habitual drunkards here than in some of the surrounding villages. From 1935 to 1938 there was more drinking than there is today because alcohol was much cheaper. Within the last few years, alcohol has risen in price from 40 centavos to 5 pesos per liter. The prohibitive cost of alcohol has been responsible, in part, for the return to the use of pulque. In 1942 a *pulquería* was opened in the plaza. "Soft" drinks such as Coca-Cola, lemonade, and other carbonated drinks are also sold in the village.

In 1939, moving pictures were shown for the first time. Movie equipment was installed in the school and there were nightly performances. After one month the entrepreneur moved out because of the small attendance. Since then, there have been two or three other unsuccessful attempts. To most Tepoztecans the admission charge of 30 to 50 centavos is prohibitive.

From time to time a puppet show reaches Tepoztlán and runs for about a week. This, together with several school plays each year, comprises the theatrical entertainment. In 1943, there were no radios in Tepoztlán; their costliness and the absence of electricity ruled them out.[18] However, there are 44 victrolas in the village. Thirty of these belong to families in the three larger barrios and the others are distributed in each of the smaller ones.

In the past two years the church has endeavored to take a more active part in providing leisure-time activities for Tepoztecans. The Acción Católica has been greatly strengthened and its membership extended. Different age groups within it have separate meetings and elect officers. The activities include singing, presenting religious pageants and plays, attending funerals, celebrating saints' days, and receiving instruction in various subjects, both religious and secular. It also provides religious reading matter and organizes religious pilgrimages. Money-raising activities continue throughout the year through collections, *kermeses*, and even public dances, although the Acción has forbidden its female members to dance. Once or

[18] In 1948, several families owned battery-operated radios and some people were regular listeners to dramatic and humorous programs originating in Mexico City.

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municipio. He organizes the nightly village watch and makes arrests when necessary.

During the dry season the government offices are generally open between 9:00 A.M. to 1:00 P.M. and between 4:00 P.M. and 7:00 P.M. During the agricultural season the hours are much more irregular, and oftentimes the officials close the offices and go to their fields to plant or cultivate. The same thing happens during the harvest.

The salaries paid to officials are extremely low, even by Tepoztecan standards. They are paid a daily rate in pesos as follows:

President	3.00
Síndico	2.00
Regidor	2.00
Secretary	2.50
Treasurer	2.50
Chief of police	2.00
Assistant to chief	1.75
Porter	1.50
Judge	1.00
Secretary to judge	1.50

These low salaries are one of the factors which encourage graft on the part of the officials.

The village officials are mostly from the larger barrios of San Miguel, La Santísima, and Santo Domingo. A review of the officeholders since 1920 showed that not a single president was from San Pedro, Los Reyes, or San Sebastián. The reasons given for this are as follows: (1) the smaller barrios have traditionally been viewed as the more backward barrios and without political power; (2) residents of the small barrios say that only dishonest people seek the presidency, that they have connections with politicians in Cuernavaca, and that they have some funds for propaganda. Most of the presidents and officials between 1920 and 1943 could read and write, and included individuals who were highly acculturated and little acculturated. In 1943 all the officials wore huaraches while at work, but all could read and write.

The sources of income of the municipio are varied and are shown in the following budget for the year 1943:[2]

	Income (Pesos)
Traveling merchants[3]	50
Public diversions (movies)[4]	20
Slaughter of animals	2,500
Service for water	300

[1] These data were copied from local records and are official estimates of budget income. Generally the income is about 1,000 pesos below these estimates.

[2] The very small income obtained from traveling merchants reflects the decadence of the local market and the paucity of merchants from other areas.

[3] The municipio receives a ten per cent tax on the gross receipts from movies. The small

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	Income (Cont.) (Pesos)
Certificates and copies	200
Charge for entries in the civil register	50
Exemption of publication of acts of the civil register [a]	700
Corral de consejo	50
Tax on cattle	300
Commercial and industrial register	200
Registration of cattle brands	200
Registration of private documents	400
Miscellaneous authorizations	50
Tax on use of the market and plaza	500
Burial permits	300
Taxes on use of communal resources	800
Payments in lieu of public service and non-specified income	1,000
Ten per cent tax on commercial and industrial enterprises	200
Income from the state	150
Income from the state and federal governments as specified by particular laws	500
Fines imposed for infractions of laws	230
Products from sale of *Bienes Mostrencos y Hallazgos de Tesoro Ocultos*	200
Gifts to the municipio	200
Total	9,200

It can be seen that almost fifty per cent of the income of the municipio is derived from four sources: the slaughter of animals, the payment of residents in lieu of working twelve days a year in public service, the exemption of publication of acts in the civil register, and taxes from the use of communal resources.

The income of the municipio over a twelve-year period from 1931 to 1943 (data for 1936 were not available) is shown as follows:

Year	*Income* (Pesos) [a]
1931	4,360.74
1932	2,586.35
1933	4,855.91

[a] The figures for 1931 are for ten months, and those for 1932 are for six months. All others are for a twelve-month period.

[651] [546] income from this source indicates how rarely movies or other public entertainment comes to the village.

[585] [217] [a] According to state law, marriages and other acts recorded in the register should be officially announced by posted notices in the *ayuntamiento* and in the official government bulletin. But Tepostecans shun this kind of publicity and by paying a special fee can avoid it. The same thing occurs in relation to the reading of the marriage banns by the priest. By special payment this also can be avoided.

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177 494 [484] than spend the time and energy in walking. A count made on a Wednesday in July 1956 showed that 84 vehicles entered the village and 94 left it between 5 A.M. and 9 P.M. Thirty-six percent were buses which ran about two times an hour in both directions (to and from Cuernavaca), 41 percent were passenger cars, and 23 percent were trucks. The trucks carried various products—corn, pigs, plants, beer, gravel, groceries, soft drinks, and petroleum. A similar count made on a Sunday gave a total of 373 vehicles entering and leaving. The buses carried approximately 800 passengers during the day.

177 403 571 [435] [574] In 1943, the number of radios in the village was only three or four; by 1956 it had risen to eighty, battery operated, for electricity had not yet come to the village. The owners were mainly under forty; older people showed little interest in radios. Most of them had been bought in Cuernavaca since 1950 at prices ranging from 400 to 3,500 pesos. They were intended chiefly for family use but their presence has increased visiting and sociability among the younger people. The listeners are usually not program conscious. Whenever they want to listen to something, they turn the dials to whatever sounds good. *Ranchero* music is the most popular attraction, news a secondary item. Major obstacles to the further use of radios have been lack of money and the absence of [377] electricity, which meant trouble and expense in keeping the batteries charged. About 15 percent of the sets were not working in July 1956 because the batteries had run down. Tepoztecans who had relatives or *compadres* among bus drivers could have their batteries installed in a bus for a day and so have them charged without cost.

177 206 [465] In 1956, as part of a federal government project to improve communications, a telephone exchange was installed in a small grocery store in Tepoztlán. Six phones were listed for the village in the Cuernavaca directory, almost all of them for local businesses. Storekeepers can now make orders, politicians can arrange meetings, and in emergencies ambulances and doctors can be reached by phone. During the day, calls are sent and received through the central office; at night, when the central office is closed, calls go to the *Posada*. The grocer charges 50 centavos to call someone to the phone, provided they live near the center of the village. During my stay in the village in 1956 a few calls from Hollywood were received by the village government—arrangements for the filming of another movie in Tepoztlán were in process!

177 ●546 Tepoztlán now has a movie, operated by a villager who had been a *bracero*. The movies are shown on week-ends from October to May in one of the large rooms of the municipal building which seats about 300 people. The movie business is an insecure one in Tepoztlán, however; it cannot always successfully compete with the fiestas. Most of the films are Mexican cowboy and war pictures which appeal to young people. Adults over forty do not frequent the movies and most of the peasants do not permit their daughters to attend.

177 204 Despite the higher educational level, greater travel, and the increase in radios, our data suggest that there has been no increase in the number of people who read newspapers. On the contrary, there seems to have been some decline since 1943. In 1956, only about twenty-five individuals read a news-